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THE *Business* is a direct answer to the demand of friends and students who are especially interested in the work of its editors, J. A. Edgar and Grace M. Brown. Miss Brown's "Doodles" are widely read and hereafter they will appear exclusively in this publication.

Mr. Edgar's work is too well known to require any comment, and he has extended for some time to make a paper of this kind, as it was deemed wise to look forward in the work, thus making it possible to greatly enlarge the circulation and influence of the magazine.

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THE CHRISTMAS TIME.

Love is the secret of life.

Love redeemeth.

Love lifteth up.

Love enlighteneth.

Love is of the soul, and has everlasting remembrance because it is the vital constructive force of the universe.

And the glory of the Christmas time is that it unites us in love with all. How all selfishness disappears! And even though we only give to those we call our own, nay, if we only give where we feel it is a duty to give, even on that plane it takes us a little out of

ourselves into a clearer understanding of the spirit of the time.

It is not in the giving of presents or the receiving of presents alone that the Christmas time becomes glorious. That is but the symbol of the real exchange. We are exchanging our good will one with another. We are coming more into the spirit of peace. Only in the consciousness of our oneness with all life is there any true repose.

Suppose we are not in a position to give presents to our friends. Suppose we have not the symbol which enables us to express our love in material gifts. Have we not that which is far greater? We can give our love, because of that we have an unlimited supply, and who that ~~knows~~ would not rather have the consciousness of the love of his fellowman than any other thing he can give him.

Once I knew a beautiful young girl who was studying music in a great city. She was rich in everything but money, and the few dollars which came her way were absorbed by her beloved art. So with the Christmas time came a problem. She knew she would receive presents, and how could she accept them when she had nothing to give in return? Then came a happy thought: She could give what she had. On Christmas eve she wrote a note to her friends, and in the one

which came to me was this sentence: "You know, dear, my dollars are limited, but my love for you is unlimited, and out of the abundance of a happy heart I send you a Christmas greeting, with my love." Of all the gifts which came to me that year, and they were many and costly in one sense, none was more valued than this one message. It was so sincere, so vital—her sincere, happy love. Could anything be so treasured and so dear?

That is the secret. Out of the abundance of your happy heart give love.

Love is the secret of life.

Love redeemeth.

Love lifteth up.

Love enlighteneth.

Love is the keynote of the Christmas spirit. Peace on earth, good will to man!



IT IS HERE.

The nobler era has begun.

Already it is day.

Above the yet unrisen sun

Sweeps up a field of gray;

Although the dark clouds o'er it drift

With blood-red cement in each rift,
 These all shall pass away;
 And in their stead the race shall see
 The morning of Humanity.

Through all the dark and wintry night
 Of selfishness and wrong,
 To greet the coming of this light
 The world has waited long;
 And now that it at last appears—
 The dream fulfilled of saints and seers—
 O, welcome it with song;
 Proclaim in world-wide harmony
 The morning of Humanity.

The Old is dead. Long live the New.
 The Future's portals swing,
 As sweeps the cavalcade in view
 Before the coming king.
 Let every son of God rejoice
 And let an universal voice
 In rivas upward ring,
 In greeting of the reign to be,
 The morning of Humanity.

What though the blind see not the light,
 Are all things dark, forsooth?

The awakened soul has quickened sight
The spirit of the Truth
Is on him, and to him reveals
The glory that awaits; he feels
The race is in its youth;
And thrills to know in prophecy
The morning of Humanity.

Throw wide the windows of your soul
And thus the sunrise greet
Let through your inmost being roll
The dawn-breath cool and sweet
The birds are singing from the caves.
The corn blades rustle and the leaves.
A wind is on the wheat.
Each singer hails with melody
The morning of Humanity.

Pray God the clouds may roll away
And that no tempest break,
To mar the dawning of this day.
Pray that the world awake
To see the living Christ above,
To listen to his words of love
And heed them for his sake,
In this new era of the free,
This morning of Humanity.

LIFE STUDIES

B Y I O N E

THE CHRIST LIFE.

*"It is only the finite that has wrought and suffered.
The infinite lies stretched in smiling repose."*

Once along the pathway of attainment there walked a tried and trusted soul, tried by years of effort and consecration, trusted with the Master's work. And as the soul moved onward, sometimes very wearily, sometimes falteringly, there came across the pathway a shadow so dense that the crushed heart, so accustomed to heavy burdens, cried out in its despair for release from such oppression: for strength in such awful aloneness.

From out the deep silence came a supernal vision. All outer life was stilled and the soul saw standing before it a figure, serene, strong, radiant with a great white light which pierced through the shadow and stilled all pain. "Come," said the radiant guide, "let us walk together."

Slowly, gently, they passed along the rocky pathway made so plain with the wonderful light, which steadily gleamed around the pure white being. And the weary soul perceived the weariness passing away; was conscious that its faint hope was merging into a strong, loving faith.

"How beautiful to mount with you," said the soul. "How far I can see; how strong I am; how different it is when one has the light." Even as the words were uttered the soul stood alone, and out of the deepening silence again came the voice: "The light is not my light. It is the light of the Christ-consciousness. Recognize yourself, illuminate yourself with that glorious light. It alone radiates. It is the principle all true inspirers have tried to instill into the heart of humanity. Go back to your work in the world and illuminate your pathway by manifesting the Christ-spirit within. Lay aside all personal loves and ambitions, they have no place in the heart of the consecrated soul."

And the soul stood alone no longer, in darkness no longer. It was enlightened by the Christ-consciousness, enfolded in the atmosphere of purity.



The Christ-principle is the child of God—the immaculate conception of an infinite intelligence. It is

the divine element in man, that element which gives him eternal individuality, which enlightens him in all his expression of life if only he will permit it to enter into his being.

How beautiful it is to know that as we go onward in our journey through life, with its constant changes, its joys and sorrows, that the real part of it is all true and eternal! Nothing that we have absorbed into our consciousness can be taken away from us. It is ours for all time.

The Christ-life has no relation to any personality. It has happened in the past that some great soul has so impressed itself upon the centuries by perfectly assimilating the Christ-principle that we call him the Christ, and those who emulate his example, the "followers of Christ," but it is the privilege of every man to express in himself the perfect Christ-principle, which is the principle of construction and love.

Think what a privilege it is to be a human being—to manifest in the image of God—to be the greatest magnet in the universe, with the power of attracting all things from the universal abundance—and then think if we appreciate this privilege, and if we are using such an opportunity.

It is our privilege to build a character so strong that it needs no outside thing to depend upon; to build

it so completely that we are invincible, and master of our own birthright—which means that all true things which we desire in all the universe belong to us.

There is always a method for every accomplishment, and the mind is the instrument of the soul in all its earthly experience. It is only in the light of truth that we can see the mind's true relation to the soul. The mind is not the master, it is the servant, of the soul. When it knows itself it loves to serve, and only in love is any kind of service true and pure. We are all servants of each other. In work is the only true repose. Without love for His work man is in a most miserable state of mind. The world seems a chaotic mess to him who cannot realize the law is love and recognize the law in love.

Back of all this changing mind's action or thought is the changeless, eternal force which we call soul, and what we want to realize is not only the power of thought, but to raise this mighty force of thought-power to the mightier soul-consciousness. In other words, to raise the action of the mind to its higher vibration of action of the soul.

It is the power to vibrate our mentality into the immaculate conception of the living truth-spirit which brings us into the Christ-consciousness. The mind's

action must express truth, justice and harmony before the Christ-spirit will abide.

For a man to be a true Christian it is not necessary for him to worship any person or thing, or to belong to any organization. He need only make himself a willing vehicle for the transmission of infinite life, which means that he vibrates in the law of love.

There can be no new revelation in the world. If people will only develop what is within their grasp they have all their present capacity can accomplish. Truth is the only thing that is easy. It is our resistance that is hard. Just take the scales of delusion from the eyes and see how simple it is—and how the struggle will all be over.

Don't you think we talk almost too much about what we are accomplishing? We might do much more if we entered the beautiful stillness more frequently. It is a great thing to be able to keep silence. The brain works much better when the mouth is shut. The heart-action is more steady when one is still. Emotions always change and weaken the heart-action.

It is even a greater thing to keep silence in the presence of inharmony. Speech in argument or discord dispels one's force and causes loss of mental control. There is so much more strength in non-resistance than in resistance. What does it matter if people do abuse

you? It is only because they do not understand. No amount of misunderstanding can prevent you from being just what you are, and eventually the world will accept you as you are.

So do not let words disturb you. Words of praise have little or no influence on the character. Temporarily they may influence the reputation, but the character must dominate all mere reputation. The reputation is merely an attribute of the personality. The character is the expression of the individuality.

When we become Christ-conscious, when we are love, when we have raised our personality into the individuality, we are magnetic in the higher sense. We draw from the fullness of an abundant universe. Consciousness of our true relation to the infinite gives us opulence on all planes. Opulence of love must attract opulence of mind, of body and of purse.

There is nothing impossible to man in this universe; just become conscious. Let your attitude of mind be prayer without ceasing. Not words, but realizing oneness with infinity. It is easy to pray in times of trouble and hours of weakness. If we pray more in seasons of prosperity and joy there will be fewer troubled hours. Our weakness will become strength.

Lay up your treasure in the heaven within your own soul. There is no other heaven. If you can not

make heaven here you certainly will not find it in any other place. Then, indeed, moth and rust will not corrupt. No outside thing can molest the treasures of the soul.

Let us stand upon our own feet with head high.

Let us breathe deeply of the inner breath of God's life.

Let us know ourselves in all the richness and fullness of our human life.

Let us claim the liberty and blessing which is ours whenever we are willing to open the avenues of the soul and become Christ-conscious.



THE COMING OF THE KINGDOM

Step by step the people march on to the Promised Land. Out of the Egypt of bondage they have passed into the wilderness of unbelief; now they are worshipping the golden calf. That stage is almost over. In a few more years they will again move forward, up to the brow of the mountains, where they can look over into their inheritance.

God's kingdom is coming on earth. As to the time of its appearance, man is not given to foretell. Whether it is fifty years distant, or five hundred does not so

much matter. Even after it comes progress will go on. Age, will go on even more rapidly than now, for most of the impediments will have been swept from the onward path.

Ours is the task of helping to clear the way. We know much of what that work is, and what we do not know will be shown to us. It is our single concern to do our part well; so that those who come after will not have it to do over again.

When the time does come, as come it must, we shall all be here. All? Yes, all who earn that privilege. There shall be a new heaven and a new earth. The meek, those who have come into the spirit, shall inherit that new earth.

This is not a dream. It is the divine reality toward which the ages tend. It has been foretold in the prophet's vision, in the poet's dream. The knowledge of it in the soul, although outwardly unrecognized, has sustained the soldiers of freedom in the field, the martyr of God at the stake. The ancient myths contain the glimpse of it, in their legends of the Golden Age; only they picture it as in some day long past instead of in some happier day yet to be; and the Nazarene foresaw it as the Thousand Years of Peace.

Step by step the race marches onward to the Era of Brotherhood. Here a Reformation, there a Revo-

lution; now a new scientific or spiritual truth, again a creed broken down, a purer worship established. Each century a little more freedom, a little more love in the hearts of men, a little more light in the dark places.

The souls of those who love God and man come again and again on their labor of love, to prepare the way. It is a long, hard process, but will be worth more than it costs. There are martyrdoms in it, misunderstandings, abuse, hardships without number. But at the last there will be peace, recognition and the consciousness of a work well done, of all obstacles overcome. Then the Spirit shall be king and all shall be gladly obedient unto it.

With each year the way grows more and more plain. All the mists of creed, of superstition, of greed, of division, of tyranny, of injustice, and the other exhalations of individual and class selfishness are melting and disappearing before the intellectual and spiritual sunlight.

You and I, my comrades, are to do our parts in this universal program. For the sake of the humanity you love, and for the contentment of your own soul, do your part adequately and nobly.

TRUE NOBILITY.

True nobility and usefulness are inseparable. No life is great which is not useful. It is not necessary to be famous in order to be great, for the great man is the man who serves, and who is too big to care for reward for his services.

Once during the crisis in a life, a beautiful soul, obscure in the eyes of the world, but strong in its great simplicity, reached out to help the weaker one in tiding over the crisis. The rescued one, full of gratitude, almost speechless with emotion, said to this grand servant of humanity: "Oh, what can I do to repay you. You have given me so much. How can I return it?" And the answer came: "Not to me, dear heart. Give to others as freely as I have given to you. I give not only to you, but to all the world through you, and you can repay me by serving all."

That is the spirit of the truth of oneness. That is the life principle of construction—to give freely without thought of reward. The law must be fulfilled, and action always brings its reaction, but usually so different from what we expect. Sometimes we scarcely understand results; they seem almost mysterious. But it is only that we cannot see. In the pure light of truth there are no mysteries. The law is perfect in its

action, and he who is true to the laws of his own being adjusts himself to that infinite life of which he is a part.

Perfect love is perfect justice. In such love is no condemnation and no complaining. It is construction. It is life; and there alone is life eternal.



THE PRESENT INCLUDES THE PAST.

Get out of the musty, dusty past; out of the fog of old creeds and superstitions. Climb up onto the hilltops into the free air and sunlight.

This is the cry of to-day. This is the cry of youth in all ages.

But let us not be too hard on the past, my brother. There is much of sweetness and nobility in the past. There are wars for liberty and martyrdoms; and the Christ lived in the past.

No wholesale denunciations of our forefathers. They lived a little earlier, it is true, but they lived a little nearer to nature and probably a little nearer to God than do we in this boasted age of enlightenment.

The past was the mother of the present and to her is due our filial love and veneration; but not our obedience, for she is dead; and the dead have no right to rule over the living.

And the future, what of her? She is the unborn child of the present. To her we owe our duty. Not with scoffing for the things that have gone, not with an undue complacency for the things that are, but with a hope and resolution for better in the things that are to come, let us go about our work. Let us save all that is sweet and wholesome and true; but let us not burden the chariot of Progress with the rubbish of the centuries. Let us cut loose and go forward.

At the Omaha exposition, in an out of the way corner of the Iowa Building, hung a picture that, second only to "The Conquerors," enchained the writer as no picture he had ever seen. It seems not to be known, as he has never since heard of it. But he lives in the hope of some day gazing upon it again. For the whole story of human struggle and progress is there written.

The title of the painting is, "Past, Present and Future." There is a stairway mounting up into the infinite distance. A flood of light pours down through the fleecy vapors that envelop it.

At the foot of the stairway is an old hag. Darkness is 'round about her. She stands upon dead men's bones. By her side are the fagot and the rack. This is the Past.

On the first steps of the stairway is a middle-aged woman. On her face is a look of indecision. Her eyes are turned half-way between the darkness behind and the glory before. She seems to hesitate, desiring to go forward, but powerless, for the old hag's claw-like fingers are holding her. This is the Present.

A step higher up is a young girl. Her look is forward and upward. There is a glow of angelic hope, of infinite trust and ambition on her face, that is radiant with the light from ahead. Her arm is around the woman, whom she is trying to lift up. And this is the Future.



THE LAW OF LOVE.

Did you ever think that to enjoy a thing you must comprehend it, and the way to comprehend anything is to love it? Often we will work over some task which seems so hard and so unlovely, when suddenly we come into a little clearer understanding. It does not seem quite so unlovely. Then as our love for the work grows stronger our understanding increases and we wonder how we could have found it so hard. Suppose we try to comprehend spiritual things during our earthly sojourn. Let us so vibrate in the law of love that we come into wisdom, for verily the two are one.

SUCCESS.

(The following is an extract from a talk given by Grace M. Brown, Sunday, November 9th, at the Church of the Living Christ. We publish it at the request of many of our friends and students.)

All of my life, long before I knew of any philosophy relating to such things, I have been possessed of a peculiar consciousness that human beings have the right and are intended to absolutely control their own conditions and environment; that man is in very truth the arbiter of his own destiny. The more I study into the heart of things the more I am convinced that this is true.

We are living in and intimately touching the soul-energy of the universe. Every atom of our being is so related to all life that in reality it is one with it, and that which we are depends upon our own selection from the universal life-force.

The mind is the point of contact, or the instrument, which the human being uses in his selection. It is mind's action which causes all form to manifest from spirit, and it is the individual mind-action which manifests the individual expression of life.

As each atom of the body must be a perfect atom before the whole body is perfect, so each individual

human atom must be the perfect individual before the harmony of the whole grand man is complete.

We must seek for that kind of success on all planes which means success to every other one of ourselves. We are so one with each other that anything which we gain which injures another ever so slightly is not success.

Most of our troubles arise from thinking of ourselves as separate units, revolving on our own mental axis, thinking only of our separate aims and interests, our personal joys and sorrows, not realizing that what affects one affects the whole; and so we become restless. We have no steadiness of thought, no power of control, and we seem to fail because success depends on the concentration and steadiness of thought directed to the object of desire, and just in proportion to the strength and development of the thought-power will be its effect.



It seems sometimes as though success were a microbe, a contagious something to be found on the outside and absorbed into the life, and I have heard people talk of success as though it were a dose of medicine, to be distributed in little numbered packages and given when one has an attack of bad luck.

Success is the power of selecting and assimilating from the universal that quality of the life-wave which we love. Success is accomplishing. Success is *being* that expression of spirit which we love so it must be a constructive thing. If it is a constructive thing, then it means a perfecting and rounding out the whole being because there can be no true development on one plane which interferes with our development on another plane.

It is the motive which colors the life. If my motive is pure, and I am true to myself, the force which I attract must be constructive, and I shall be successful, whether my action suits the world or not. People who have shocked the world with their actions have gone to the scaffold with the glory of other worlds upon their faces, and the next generation calls them martyrs. Who knows whether they *were* successful or not? Others whom the world calls successful have accumulated millions of dollars, and go through the world shivering with horror because of some fancied fear, and disintegrate in slow torture. Money is very cheap sometimes.



Too many people have an idea that the power of attracting money is the only plane of success, and

healers and magicians the world over are advertising to treat people for success, as though one can find success, or anything else for that matter, outside of himself.

No one realizes more than I the value of money, but it is not the one thing needful. We all know money is not to be despised. Nothing is to be despised, and money as a medium of exchange, and as a symbol of mighty things, is important with tremendous importance. There is no subject about which people are more divided and before which they seem more powerless than before this subject of money, and in my opinion, as with every other phase of life's conditions, it is only by the study of truth and the relation of the individual to it that the world will be equalized in its mad rush for this symbol which expresses so much.

I believe that it is practicable and possible to cultivate that attitude of mind which permits you to perceive your own true relation to the life-wave, thereby enabling you to select from that life-wave as much of its vital essence as you can absorb according to your desire. In simpler words, a man can have the desire of his heart if he wants it and is willing to pay for it. Not in money; money only pays for cheap things. Take any of our teachers and healers. Do you suppose the pittance they get in money is their compensa-

tion? Mighty poor compensation. It would pay better, in most cases, to do the most menial labor. No; their compensation comes in the mighty constructive force they are constantly attracting by giving themselves.

Successful men create the condition, or rather manifest and master the condition, which surrounds them. But how? All men seem to be seeking happiness in the fulfilling of their desires. One thinks money is what he wants; another fame; another personal love; another is absorbed in his art; and after all, as an ultimate, do they satisfy? They all are good, of course, but not one has ever brought permanent happiness. Human beings have desired and secured every object upon the face of the earth, and it always turns to ashes in his hands.

What, then, do we want? I will tell you. We want the power that creates all things. We want that spiritual strength which adds all things unto it. If we have the key to the vast storehouse we do not need to grab and accumulate such a lot that it spoils on our conscience, if any of us happen to have such an old-fashioned thing.



In reality we are at one with the universe. We are part of its infinite power, and freedom. Why, then,

should we be crushed by the conditions around us? We shall not be when we are conscious of that oneness. Rather, we shall become more and more constructive in that oneness until we are a mighty power for radiation and for harmonizing all life.

Our work and our love belong to this present life. It is the eternal war for which we were born. And because God is in this world and in everything which appears in it, we have only to liberate this divine essence in everything which will obey our command. God gave to humanity the power over all things in the economy of divine love and wisdom, and he whose heart is full of yearning for the welfare of humanity is on the first step.

One only has true love for the world when he forgets self, when he strives unselfishly, consecrating himself to the help of mankind in its effort toward success.

We must love the divine in things which do not themselves recognize their divinity.

Love and labor are the sacred methods toward true success. They bring us to completeness and completeness consists in the perfect balancing of intellect and feeling and all the positive elements of the mind. This completeness gives health and understanding. It is a

harmonious wholeness or oneness in every individual which leads to health and harmony of the whole.

It is the soul that is rich in love that is successful.

He who gives great love shall have great love returned.

Nothing is valuable that is not absolute truth; that does not relate to the whole.

Love has nothing of its own.



BITTER-SWEET.

Some lives are strangely fair and bright and joyous—
Some full of pain.

Some feel but summer's peaceful, golden sunlight—
Some storm and rain.

Some, like the ore, need smelting and refining
To free the gold.

Some miss their chance until their Spirit-beauty
Is dead and cold.

To linger in the perfume of the spring-time
Is not our aim;

But seeing that the world reveals more beauty
Because we came;

To reach beyond the realm of selfish longings
To help a friend;

To live that those who learn to know, may love us
Unto the end.

Pain often keys a life to nobler effort—
To finer strains.

We come to know the great world's joys and sorrows
When pleasure wanes.

Who once has drained the dregs can best interpret
Another's woe.

And, passing through the gloom, gain depth of mercy
None else can know.

The soul expands beneath the weight of sorrow
That tries its worth;

Or, in its puny strength, it sways and staggers,
And sinks to earth.

Thus God appoints his own; and with their sorrow
Their lives are crowned.

So 'tis, that only by the ocean's soundings
Its depth is found.

LESLIE B. REIN



OMNIPRESENT LIFE.

In all the different phases of existence there is but
one Principle. That Principle is Life. Everything teems

with its Omnipresence, from the inorganic to the highest and most infinite organism. Everything demonstrates the power of Life, to the extent or degree of its Self-consciousness. Life in the mineral and vegetable world speaks itself into manifestation according to its measure of Self-consciousness. The generated being of either man or animal, seeks to express itself from the moment of birth, not ceasing in activity until the suggestion of death be thrust upon it.

Man's own conception of Self dominates his conception of Life. The conception of Life and the conception of Self must be the same. So soon as we become Self-conscious and remain in such a state of consciousness, so long may we remain in consciousness eternally without change of identity, but the quality of substance may be so transformed as to appear as a *new body*.

Jesus appeared after three days in the sepulchre without change of identity, but the quality of His body had become so spiritualized under the dominance of His Soul, that He appeared in the midst of His disciples through closed doors.

What is called death is lack of Self-consciousness. In the sense that an active principle ever exists and that the soul is an outcome of that activity, there can be no death. Death refers to that portion of experience

where is denied or ignored the power of the soul. Death is the picturing forth of an idea of duality that there is a mortal and immortal nature. Death is an enemy so far as it impedes, for a time, the progress of those who are eager to attain the soul's highest purpose and power.

In the consciousness of Omnipresent power, there is only *life*. Death is but the abandonment of the thought of Eternal Life. It is the denial of the power of Life—Self—and in the denial we cease to prove the ever-lasting Truth of God, and meet with a change called death. The principle of Life remains ever the same, changeless. Notwithstanding the body may be laid aside—life is—and the manifest disintegration is the result of the denial of that which ever exists.

If we suffer from dis-ease and enter the realm of disintegration, it is not because there is a principle to bear us out in such an assumption. The thought of death must lead to dis-ease. Dis-ease leads to a greater belief in disintegration and the finality is the ripeness of that belief. An apple rots on the tree because it has not acquired sufficient intelligence to exert its latent potency; so with Man, he goes to the limit of his finite conception, and then drops the body because of his ignorance concerning the truth of his eternal being.

Life is the only reality. Life is the Omnipresence of

Being. If Life be in one place in the Universe, it must be in every place; in the cleft of the mountain and in the crevice of the rock. This Omnipresent Life does not exist for Man any more than for the smallest atom of the Universe. The soul of Man differs from the soul of the atom only in degree of activity; and the soul of every atom must become a conscious soul because it is a part of God's Omnipresence. The soul is individualized spirit-substance and the body is solidified soul-substance.

There is but one substance from which all things are made. This is agreed upon by material as well as spiritual scientists. All expression is the differentiation of the One substance. Nothing can die or cease to be, because there is but this one live-substance. That which has Life cannot have Life taken from it—Life is—and *that which is* cannot be destroyed.

The body is a product of soul-consciousness. Its quality changes according to the unfoldment of the soul. It cannot pass into nothingness, because there is no such thing as non-existence. The body is never more alive than when it is said to be dead. The grosser elements of the body pass into vegetation or some lesser form of existence, while the finer essences ascend into the etheric spheres and there await the soul's demand and command upon them to take form

as that soul most desires. These finer essences belong to you and to me! And according to our unfoldment and perception of what constitutes Self, will they gather into form at our demand and command; nor need we lay aside the body in order to utilize this essence.

A glimpse of Self, is a clear perception of Omnipresent Life. And it is only through becoming Self-conscious that we may hope for the Eternal Day, which is the consciousness of Eternal Life Now.

There is no age to substance. It is that which has ever existed and that which has always been cannot cease to be. Creation has always been, and the manifestation of this Creation is but the opening of sleepy eyes; the awakening of the soul to its own beauty and life. The awakening must come to every sleeping atom.

Omnipresence means *here and now*. It includes all time—the past and the future—and though we may travel hither and yon seeking locality, it is ever the same Omnipresent *here*. The conception of non-localization comes to the soul, so will come the realization of the Eternal Now. This will impel the soul to take a step each day toward the Eternal Day—thus will there be no yesterday, no to-morrow—only the Eternal Day! Oh, blessed Day!

It is through generation that the soul is born into physical activity; it is through regeneration that it comes into conscious activity. It is through generation that we are taught to regenerate. In other words, in order to regenerate we must generate on a higher scale of being. Generation is birth by physical methods; but regeneration begins when mental activity is realized and known to be Omnipotent. Generation is an unripe thought of man concerning himself; while regeneration is the thought of Life which convinces man of his own God-like nature. This conception from finite relations to the knowledge of Infinite Oneness, is like stepping from a dimly-lighted room into a vaulted, sun-lit dome!

As this ascension to Eternal Consciousness is made, we leave behind us incipient thoughts, our lesser ideals, in order to be ready to receive a higher and diviner expression of Being. It is the ascent of the soul from that which is less vital upward into a diviner life. And while there may seem to be a laying aside of something we love, a feeling of severing, a semblance of death, it is only the inertia attendant upon transition—the casting forth of the unregenerate that there may be room for a more beautiful form of Love.

The mountain whose apex we seek—the heaven we yearn for—the God we desire to behold—these are

attained to by becoming master of conditions; by the overcoming of crude and earthly ideas of past ages. Victory over death is gained by eliminating from the mind the thought that soul and body are twain; that body, soul and spirit are separate entities and apart from the Infinite Mind.

And though soul and body may appear to separate, there is not, nor can there be a separation of that which is Omnipresent. That which the soul seems to separate from is but a bundle of unregenerate thought—the body untransmuted—but which still lives and has its being in the Omnipresent Life, and which belongs to the soul to transform into its own splendor.

That which is Omnipresent belongs not to locality—it is everywhere—*here—now*. Let us seize upon its strength and Live in an Eternal Day!

NANCY MCKAY GORDON.



ONENESS.

*I am more than the flesh that enshrouds me,
I am more than the thoughts I possess.
I am kin to the highest above me,
I am kin to the lowest no less.*

THE ESSENCE

*And I win by my love from all being
The gift that each thing can bestow.
For as great as the sight is the seeing;
Transcending the known is to know.*

*As the light of the sun in the rain mist,
As the stars reflect in the sea;
So what to my wonder seems vastest
Is but a reflection from me.*

*And all things that my spirit revereth,
All grandeurs my heart would enshrine,
By command of the silence that heareth,
Already forever were mine.*

The above is one of an exquisite collection of poems by Victor E. Southworth which he is now presenting to the world in gem binding and in form perfectly suited to such lovely things. Mr. Southworth's book deserves the gracious welcome we know it will receive.

Could anything be more dainty than this glimpse of a home lovingly united in its common interest?

*This cozy nook and any weather,
And you, my love, and me together.*

*A loaf to share and a book or two.
The evening lamp and near me you.*

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*A loaf to share and a book or two,
The evening lamp and near me you.*

*The frosts of speech and quiet laughter,
Then hours of rest together after.*

*The rousing dawn, the new day's greeting,
And so together the years go fleeting.*

*Whatever other good is given,
I make my boast that this is heaven.*

The edition is limited to 500 copies, and is to be an autograph edition. The price is two dollars for the volume. Orders may be sent to Victor E. Southworth, care of *THE ESSAY*, box 445, Denver, Colo.



MRS. GORDON'S NEW BOOK.

Among the new books on our desk is one entitled "The Majesty of Sex," by Nancy McKay Gordon. To us its greatest charm lies in its universal treatment of so personal a subject. In the author's own words, "Those who are seeking an antidote for the so-called sex question, or the solution of any other social problem, will not find it in this book; but for all those who are seeking the heart of things and the center of their own being, the book will prove elucidative; to those who have found what they are seeking there is no clarification necessary."

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There is too much in the book to attempt a full review of it. We simply call the attention of our readers to it, and advise them to add it to their library. Price \$2. Address Nancy McKay Gordon, box 527, Denver, Colo.



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The paper, "Keys to Universal Thinking," by Wilbur Thomas, which was read by him before the Saturday Night School of the Christ Life, November 22, will appear in the January number of *THE ESSENCE*. We had hoped to place this profound and beautiful paper before our readers this month, but lack of space compels us to postpone its appearance until our next issue.

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